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STREET IN JERUSALEM.—HOUSE OF THE GOVERNOR.

THE HOLY LAND.*

We know of no spot of earth which, did time and circumstances permit, we should feel such pleasure in visiting as the land of Palestine. We know of none other so well calculated to interest the best feelings of the mind, or to draw forth emotions having a tendency to soften and subdue the natural obduracy of the human heart. Endeared to the Christian by a thousand painfully pleasing reminiscences and associations, the Holy Land will ever have a sacred claim on his attention and regard—he must ever contemplate it with a reverential feeling, which the memory of no other spot on earth could inspire. To those individuals, therefore, who, by bringing its most striking features vividly to view, in scenes that have existed and still do exist, by the efforts of the pencil and the pen, and who, in this way, add so strong a testimony

to the reality of truths inculcated in the Christian religion, we certainly owe much. Nor are we less indebted to those who, by a large expenditure of capital, enable artists who have made faithful sketches, to bring them before the public in an advantageous and pleasing form. To Mr. Murray, as publisher of the Illustrations to which we allude, we consider the public should be very grateful; for, whether we regard the work as a mere production of art, or as a means of doing good, by attracting attention to a subject of the first importance, we esteem it to be one of the most desirable performances that has been undertaken and accomplished for many years. The engravings are exquisite specimens; indeed little idea can be formed even of the perfection of the views from the rude copies we give of them; we would therefore recommend the work itself, as being well worth the price charged for it. We are rejoiced to perceive that a second edition has been already called for.

We should long since have noticed this publication, but that it did not appear to us as strictly coming within

* Landscape Illustrations of the Bible, consisting of Views of the most Remarkable Places mentioned in the Old and New Testaments. London: John Murray.

the range of our prospectus. Our reason for alluding to it at present is simply, that having the engravings which we give to-day prepared for the little work, "The Literary and Religious Penny Magazine," announced in a recent number as about to be commenced by us; but which we are now forced, through continued and severe indisposition, to give up all idea of proceeding with,* we deemed it a pity to allow them to pass unnoticed, and feel assured that no reader of the Journal will find fault with us for bringing the subject forward as we now do; for, whether Protestants or Roman Catholics, all must look upon those scenes as interested in them.

JERUSALEM.

"Jerusalem is situated near the centre of Palestine, among the mountains, about thirty-seven miles from the Mediterranean Sea, and twenty-three from the river Jordan. The most ancient name of this city was SALEM (Gen. xiv. 18.); and it was afterwards called JERUS, from one of the sons of Canaan. (Josh. xviii. 28.) Being a very strong position, it resisted many attempts of the Israelites to subdue it, until at length it was reduced by David (2 Sam. v. 6-9.), after which it received its present name, and was also called the CITY OF DAVID.

"After its destruction by the Chaldeans, Jerusalem was rebuilt by the Jews on their return from the Babylonish captivity, about the year 536 B. C. They exerted themselves much, in order to restore its former splendour; and Herod the Great expended vast sums in its embellishment. At length it was taken, A. D. 72, by the Romans under Titus, who ineffectually endeavoured to save its celebrated temple; the foundations of which were ploughed up by the Roman soldiers. Thus, agreeably to the predictions of the prophets, "Zion was ploughed as a field, and Jerusalem became heaps" (Jer. xxvi. 18. Mic. iii. 12.); and, conformably to the prophecy of JESUS CHRIST, not one stone was left upon another which was not thrown down. (Matt. xxiv. 2.) As, however, the Jews continued to return, the emperor Hadrian planted a Roman colony there, and erected a city on part of the former site of Jerusalem, which he called *Ælia Capitolina*, and exerted himself to obliterate all traces both of Judaism and Christianity. But in the reign of Constantine, the first Christian emperor, it resumed its ancient name, which it has retained to the present day. Julian the apostate, who, after his father, succeeded to the throne of his uncle Constantine, endeavoured to rebuild the temple; but his design (and that of the Jews whom he patronised) was frustrated, A. D. 363. An earthquake, a whirlwind, and a fiery eruption, compelled the workmen to abandon their design.

"The subsequent history of Jerusalem may be narrated in few words. In A. D. 613 it was taken by Cosroes, king of Persia, who slew ninety thousand of the inhabitants; and, to the utmost of his power, demolished whatever the Christians had venerated. In A. D. 627 the emperor Heraclius defeated Cosroes, and Jerusalem was recovered by the Greeks. The caliph Omar, the third in succession from Mohammed, was its next conqueror: A. D. 636 he captured it from the Christians after a siege of four months; and it continued under the caliphs of Bagdad until A. D. 868, when it was taken by Ahmed, a Turkish sovereign of Egypt. During the space of 220 years it was subject to several masters, Turkish and Saracenic; and in 1099 it was taken by the crusaders under Godfrey of Bouillon, when the standard of the cross was triumphantly displayed upon its walls, and it again became the capital of a kingdom. The Christian monarchy of Jerusalem was of short duration.

"Godfrey was succeeded by his brother Baldwin, who died in 1118. In the year 1188 Saladin, sultan of the East, captured the city, which was restored to the Latin princes by Saleh Ismael, emir of Damascus, and fifty years afterwards they lost it to the sultans of Egypt, who held it until 1382. Selim, the Turkish sultan, reduced Egypt and Syria, including Jerusalem, in 1517; and it still continues under the Turkish dominion, "trodden

down of the Gentiles," in literal fulfilment of our Lord's prediction.

"This city occupies an irregular square, between two miles and a half and three miles in circumference. The walls by which it is surrounded are flanked, at irregular distances, by square towers, and have battlements all around on their summits, with loop-holes for arrows or musketry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch: within them are seen crowded dwellings, remarkable in no respect, except being terraced by flat roofs, and generally built of stone. The large building, with a cupola towards the left, is the mosque of Omar, the most elegant edifice of the Turks in Jerusalem: it occupies the site of the great temple of Solomon, and is held in such profound veneration by the Mussulmans, as to have become forbidden ground to any Jew or Christian, who, if detected entering its precincts, must either adopt the Mussulman faith, or forfeit his life. Two modern travellers, however, (the late Mr. Burckhardt, and M. Badhia under the assumed name of Ali Bey,) succeeded in obtaining a view of the interior of this building, in the garb of Moslems; and subsequently it was visited and examined in detail, four several times, by Dr. Richardson, whose skill as a physician had procured for him that extraordinary privilege. The elevated platform or terrace upon which it stands is bounded by embankment-walls, and others of ancient construction, forming a level area of 795 feet in length by 750 feet in breadth. The Church of the Holy Sepulchre is erected on the site of the magnificent ancient church which was destroyed by fire some years ago: it has been rebuilt by various sects of Christians, who have separate portions of the building allotted to them for the performance of their respective services. The general plan of the former building is stated to have been preserved with such exactness, that the descriptions of it given by former travellers are equally applicable to the modern edifice. The Greek, Armenian, and Latin Christians severally have their convents: the principal is that of Saint Salvador, which is occupied by monks of the Franciscan order, who hospitably entertain pilgrims of all Christian nations. It will accommodate about two hundred persons, and is so completely inclosed by lofty walls as to resemble a fortress. The population, ordinarily resident in Jerusalem, may be stated at 12,000; but it is considerably increased by the pilgrims who flock thither at certain seasons of the year, particularly at Easter, when they are crowded into the several convents."

THE CHURCH OF THE HOLY SEPULCHRE.

(See engraving in page 413.)

"The Church of the Holy Sepulchre derives its name from the circumstance of its being erected over the 'new sepulchre' in the garden of Nicodemus, in which the body of Jesus was laid, after it had been taken down from the cross, (John xix. 41, 42.) It is built partly on low ground and partly on an ascent.

"The fathers of the Latin convent, on the night of Good Friday, annually perform the ceremony of the crucifixion in the Church of the Holy Sepulchre. A statue, intended to represent the Redeemer, is first nailed to a cross; and the pilgrims are called in succession to kiss it. The cross is then erected; and the image is allowed to remain upon it a given time, at the expiration of which it is taken down from the cross. The nails are then withdrawn from the hands and feet, kissed, and carefully laid by, in order to be sold to the deluded votaries. The image is then wrapped in a linen cloth, and carried down to the so-called Stone of Unction; which is a splendid slab, laid on the spot where the body of our Lord is traditionally said to have been washed, anointed, and shrouded, previously to being interred. Here the image is anointed and powdered, and some spices are thrown over it; after which it is bound up and laid in the tomb, where it remains till the morning of the third day. At each stage of the ceremony the fathers sing a hymn, and preach a sermon in the Italian, Spanish, and Arabic languages successively. On Easter Sunday high mass is celebrated with much splendour, and with a repetition of processions and ceremonies."

* We take this opportunity of apprising the readers of the Journal, that from the same causes we shall be prevented from continuing this publication beyond the present volume.

STREET IN JERUSALEM, COMMONLY CALLED THE VIA
DOLOROSA, OR STREET OF GRIEF.

(See engraving in first page.)

"The Street of Grief, or Dolorous Way, derives its appellation from its being the supposed site of the street through which the chief priests and elders of the Jews, after binding Jesus Christ, led him away and delivered him to Pontius Pilate. (Matt. xxvii. 2.) It proceeds from the gate of Saint Stephen up to an archway, which appears to have been at one time called "the Gate of Judgment," because malefactors were anciently conducted through it to the place of execution. This archway is exhibited in our engraving. At the period of the crucifixion, this gate stood in the western wall of Jerusalem; but it is now in the centre of the city. The wall above the archway is supposed to have formed part of the house of Pilate; and the central window is reputed to have been the place whence our Saviour was shown unto the people.

"The 'Street of Grief' rises with a gradual ascent, becoming narrower towards Calvary, where it terminates. It is difficult to pass along it, owing to the stones being broken up, and it is completely out of order."

THE MOSQUE OF OMAR.

(See engraving in page 413.)

"This splendid building occupies the site of the temple erected by Solomon on 'mount Moriah, where the Lord appeared unto David his father in the place that David had prepared in the threshing-floor of Ornan,' or Araunah, 'the Jebusite.' (1 Kings, vi. with 2. Chron. iii. 1.) It was erected by the caliph Omar, and by the Moslems is reputed to be next in sanctity to the temple at Mecca. When Jerusalem was taken by the crusaders, it was converted into a Christian church; and when they finally abandoned the city, the victorious sultan Saladin caused the whole building to be washed with rosewater, by way of purification, before he would enter it.

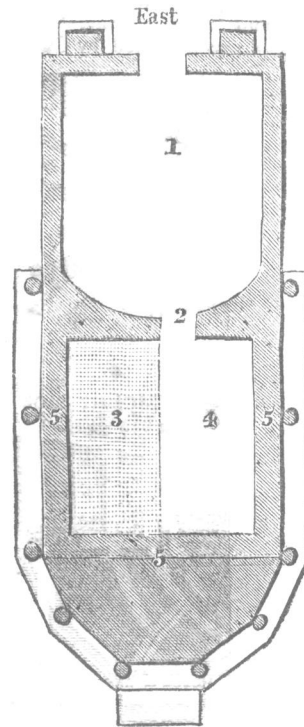
"The Mosque, which is the finest piece of Saracenic architecture in existence, is a regular octagon, each side being seventy feet in width; it is entered by four spacious doors facing the cardinal points, the Bab el on the west, Bab nebbe Daoud, or the Gate of David, on the east, Bab el Kebla, or the Gate of Prayer, on the south, and Bab el Djinna, or the Gate of Heaven, on the north; each of these entrances has a porch of timber-work, of considerable height, excepting Bab el Kebla, which has a fine portico, supported by eight Corinthian pillars of marble; the lower part of the walls is faced with marble, evidently very antient; it is white, with a slight tinge of blue, and pieces wholly blue are occasionally introduced with good effect; each face is panelled, the sides of the panels forming plain pilasters at the angles; the upper part is faced with small glazed tiles, about eight inches square, of various colours, blue being the prevailing, with passages from the Koran on them, forming a singular and beautiful mosaic; the four plain sides have each seven well-proportioned windows of stained glass; the four sides of entrance have only six. The roof gently rises towards the perpendicular part under the dome, which is also covered with coloured tiles, arranged in various elegant devices. The dome is double; it was built by Solyman I., of a spherical form; is covered with lead, and crowned by a gilt crescent; the whole is ninety feet in height, and has a light and beautiful effect: the fanciful disposition of the soft colours above, contrasting with the blue and white marble below, is extremely pleasing.

"The interior is paved with grey marble; and the walls, which are quite plain, are covered with the same material, of a fine white colour. Twenty-four pillars of marble, of a brownish colour, form a concentric nave; the eight opposite the angles are square, without ornament; the other sixteen, being two to each face of the octagon, are round, well-proportioned, and about twenty feet in height, with capitals of a composite style, gilt; above is a plain plinth, and twenty-four small arches supporting the roof, which is wrought in compartments, and gilt in exquisite taste. A second circle of sixteen pillars,

four square and twelve round, based on an elevation in the floor, to which there is an ascent of four steps, and having capitals, a plinth, and arches, as before, supports the dome, the interior of which is finely painted and gilt in arabesque; from the centre are suspended several antique vessels of gold and silver, offerings of some pious Mohammedans. Immediately beneath the dome, surrounded by a high iron railing, gilt, with only one gate of entrance, is an immense mass of limestone, of an irregular form, probably part of the rock on which the Mosque stands; it is named El Hadjera el Sahara Allah, the Locked-up Stone of God, and is held in the highest veneration."

To render our sketch more perfect, we copy the following section of Jerusalem, and the Sepulchre, from Townson's valuable work "On the Four Gospels," and which, he tells us, are taken from "the map of Villalpandus, a learned Spaniard of Cordova, well known for his commentary on Ezekiel, and designs of Solomon's temple, and celebrated by many authors of name for his skill and accuracy in these researches."

THE HOLY SEPULCHRE.



Plan of the Holy Sepulchre.

1. The Area, or Portico, six cubits, or nine feet in the square part.
2. Door-way into the Cave, or Tomb, three feet high from the floor, by two wide.
3. North side of the Tomb, where the body of Christ is supposed to have lain, over which space is a table, by way of Altar, that goes the whole length of the Tomb, and occupies rather more than half its breadth. The Tomb is about eight feet long, and seven wide.
4. The other part of the Tomb, where three or four may stand or kneel.
5. The Rock, cased with marble within and without, and adorned with ten pillars without.

"The form of the sepulchre merits our consideration; without a general idea of which, the things that are related of the women at it, and the appearances of the angels to them, cannot be distinctly understood.

"The Rabbins prescribe that a Hebrew sepulchre

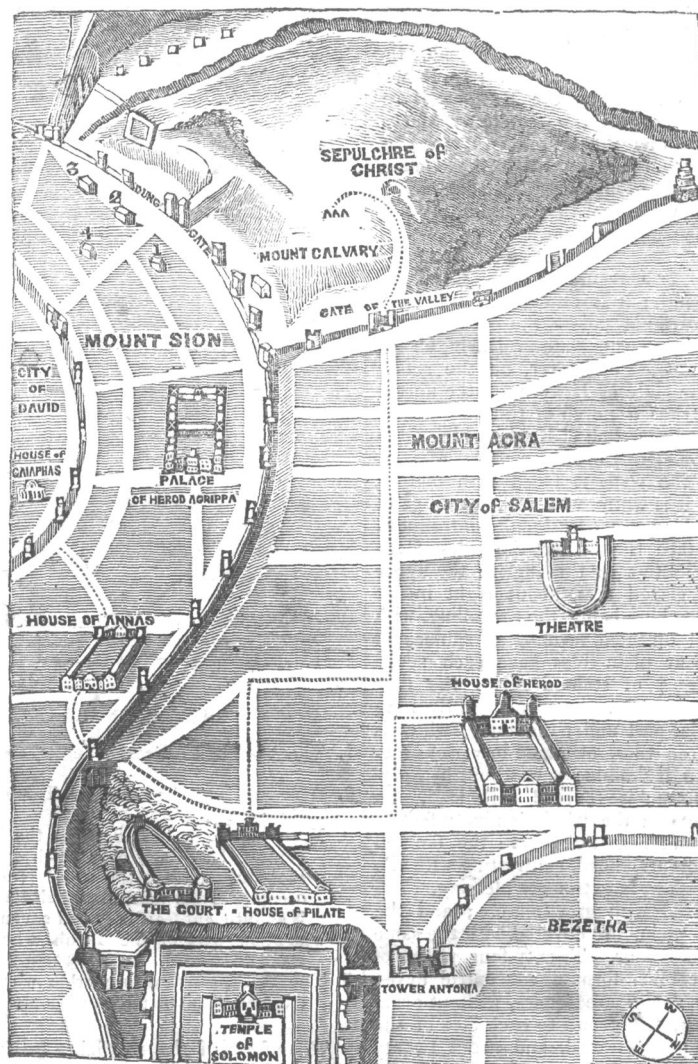
should have a court before it, through which you are to pass to the door that leads into the cave or proper place of sepulture. They direct the court to be made six cubits, or nine feet square.

"There is an area or portico of the prescribed dimensions before that which is now called the holy sepulchre; and which seems not ill entitled to the name which it has long borne. For though in the reign of the emperor Adrian the sepulchre of Christ was buried under a vast mount of earth, and on this mount was set up an object of Pagan worship in despite to the Christians, yet the place was pointed out to them by these very signs of idolatry standing over it; and when this mountain of earth, with all that had been erected over it, was, about two centuries after, cleared away by order of Constantine the Great, then, as Eusebius expresses it, 'the cave, the holy of holies, obtained a similitude of our Saviour's resurrection:' which words allude not only to the burial and resurrection of the blessed body that had lain in this sepulchre, but also to the form of the Jewish sanctuary. For the title of holy of holies given to the cave imports, that it had a holy place before it, and was divided in two, like the sanctuary. It is, therefore, an indirect testimony of Eusebius, a native of Palestine, where he lived many years, concerning the platform of our Lord's sepulchre.

"A magnificent temple was then built over it, and much of the rock without was cut away, to make room for decorations around; as is related by Cyril of Jerusalem,

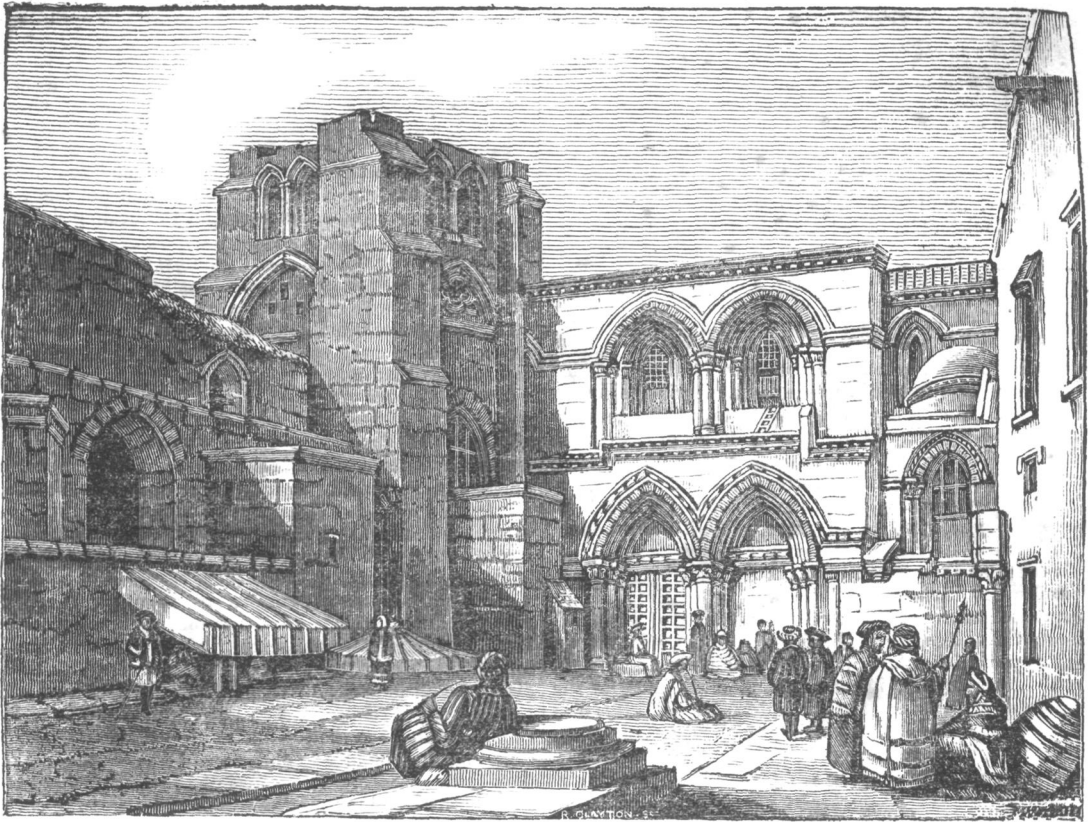
who had been deacon under Macarius, in the time of whose episcopate the decorations were made. The inside of the cave is cased with marble; and a marble table is placed over the part where the body of Christ is supposed to have lain. The table, raised about three feet from the ground, extends the whole length of the cave, and takes up full half of its breadth. It is now used as an altar; and its width would make it necessary to protect one end of it, by contracting the side of the door-way upon which it abutted. This entrance seems to have been originally a square aperture of three feet, and in the middle of the division between the cave and portico. It is now but two feet wide, and nearer to one side than the other. Possibly this also was done while Macarius was bishop.

"Since that time the city of Jerusalem and the temple of the holy sepulchre have undergone various fates. 'Yet, notwithstanding these changes and revolutions, it is highly probable that a faithful tradition has always been preserved of the several places that were consecrated, as it were, by some remarkable transaction relating to our Saviour and his apostles.' And if the sepulchre of Christ were found in the days of Constantine, no local memorial of him seems to have had a fairer chance of not being lost ever since. The temple built over it may have been laid in ruins; but the sepulchre had still its signatures, by which it might be discovered within the compass of those ruins."

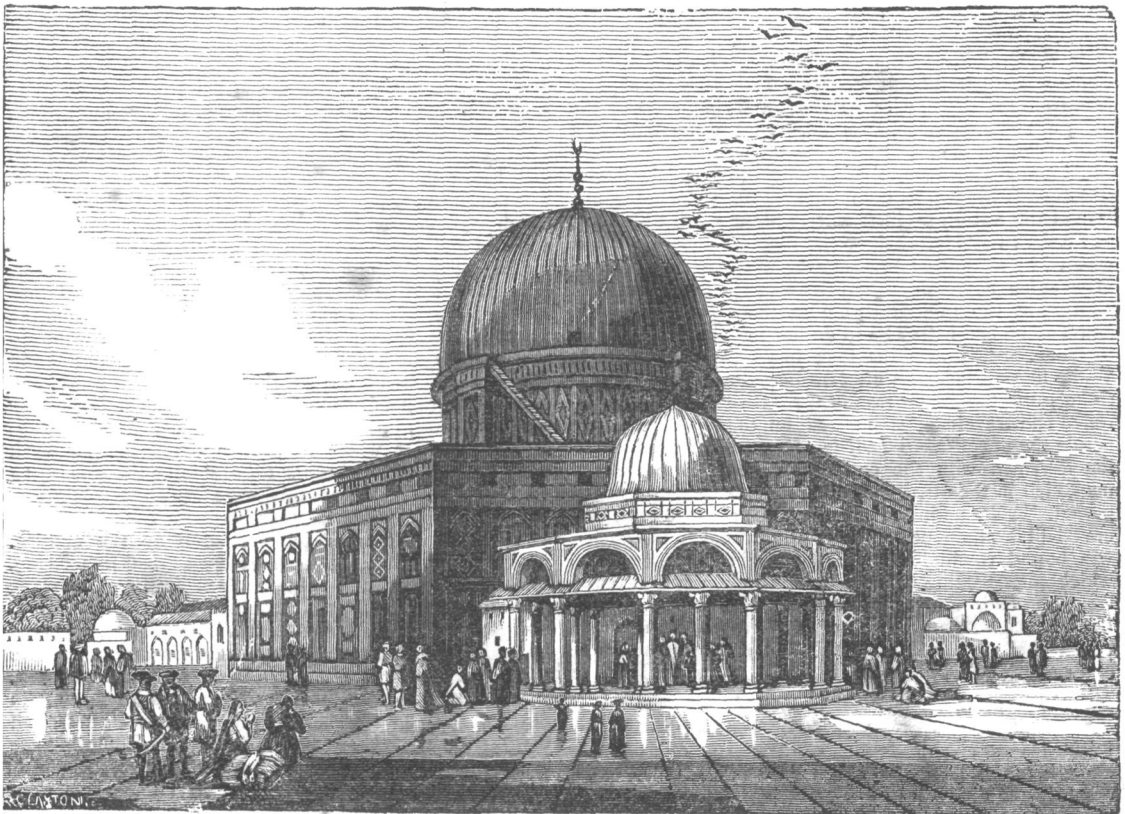


SECTION OF JERUSALEM, FROM VILLALPANDUS.

1. House of Zebedee, once a collegiate church, now a Turkish mosque. 2. Church of St. Mark where his house stood. 3. House of St. James. 4. A chapel, where once stood the house of St. Thomas.—The dotted line, was designed by the compiler of the map to show the way by which Christ was led from the palace of Caiaphas to mount Calvary.



CHURCH OF THE HOLY SEPULCHRE.
(See description in page 410.)



MOSQUE OF OMAR, ON MOUNT MORIAH, WHERE THE TEMPLE OF SOLOMON ONCE STOOD.
(See description in page 411.)